

The Bible Echo, vol. 8

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Ellet Joseph Waggoner

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# 1893

## January 15, 1893

“Like as a Father” The Bible Echo 8, 2.

E. J. Waggoner

“Like as a father pitieth his children, so the Lord pitieth them that fear Him.” *Psalms 103:13. BEST January 15, 1893, par. 1*

This text is one of the most precious and comforting to be found in the Bible. It has encouragement alike for old and young. But expressive as the text is, it is doubtful if any ever grasp the fulness of its meaning. Most people doubtless think of a father's love and pity for a good child, but that is not what is referred to. The Scriptures themselves afford us a striking example of fatherly pity, which should always be considered in connection with this verse. It is the case of the man who wrote the text. *BEST January 15, 1893, par. 2*

Absalom was a wayward son. Now much of this waywardness was due to his father's indulgence, we need not now stop to inquire. The fact is that he was thoroughly selfish. There is no evidence to show that he had any real love for anything except himself. Yet his father loved him. When Absalom killed his brother Amnon, and fled, “David longed to go forth unto Absalom.” The soul of David was consumed with longing for his son. Finally Absalom was recalled from exile and received the kiss of forgiveness, and lived in the presence of his father. Surely he could not ask for more than this. But then it was that the hatefulness of his disposition began really to show itself. *BEST January 15, 1893, par. 3*

“And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him and said, Of what city art thou? And he said. Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right: but

there as no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice. And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment; so Absalom stole the hearts of the men of Israel.” *2 Samuel 15:1-6.BEST January 15, 1893, par. 4*

David was a good and just king. He ruled in the fear of GOD. But Absalom would not give him an opportunity to redress the grievances of his people, for he would stop them before they could make their case known to the king. Then by his wicked lies he would steal their hearts away from the king, and fix them upon himself. After Absalom had pursued this course until he thought he could depend upon the people’s following him, he came to his father, and with a lying pretence of wishing to pay a vow to GOD, secured leave to go to Hebron. There he consummated his rebellion against his father. He sent spies all through the tribes of Israel saying, “As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And Absalom sent for Ahithophel the Gibeonite, David’s counsellor.... And the conspiracy was strong: for the people increased continually with Absalom.” *2 Samuel 15:12.BEST January 15, 1893, par. 5*

Then the old king had to flee for his life from the face of his son. With a few who still clung to him, he left the city on foot. In David’s palace in Jerusalem, Absalom plotted to take away his life. “Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night; and I will come upon him while he is weary and weak handed, and I will make him afraid; and all the people that are with him shall flee: and I will smite the king only; and I will bring back all the people unto thee; the man whom thou seekest is as if all returned: so all the people shall be in peace. And the saying pleased Absalom well.” *2 Samuel 17:1-4.* This advice so gladly received by Absalom shows his heartlessness. His only desire was to kill his father. The only reason why he did not act upon it was that he was led to believe that there was a more sure way of taking the life of the king. GOD defeated the counsel of Ahithophel. Then Absalom

raised a great army and went out to take the life of his father, who had never showed him anything but love.*BEST January 15, 1893, par. 6*

So much for Absalom. But how did the king still feel toward his rebellious son? Listen to him as he stands by the gate as the people go out to meet the army of Absalom: "And the king commanded Joab and Abishai, and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom." Not a thought of revenge entered into the king's heart. Only love for his wicked son was there. In spite of the king's request, Absalom was slain. Very tenderly and delicately was the news broken to David. "And the king was much moved, and went up to the chamber and wept; and as he went, thus he said. O my son Absalom, my son Absalom! would God I had died for thee, Absalom, my son, my son!" And "the king covered his face, and the king cried with a loud voice, O my son Absalom. O Absalom my son, my son!"*BEST January 15, 1893, par. 7*

Stop a little, and think of such wonderful love after all that Absalom had done to him. And this was the man who wrote. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Does not that text mean much more when we consider these circumstances? It is GOD Himself who gives us this illustration of his love for us; for his Spirit caused the story of David and Absalom to be recorded, and his Spirit inspired the words in the one hundred and third psalm.*BEST January 15, 1893, par. 8*

David's love for Absalom could not save his life. How different the case with GOD! He is able to do all that is in his heart. His love was so great towards his rebellious children that He did actually give Himself. "God commendeth his love toward us, in that while we were yet sinners CHRIST died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life." *Romans 5:8-10*. Such love as this is beyond human comprehension. It is that passes knowledge, and yet it may be known by all who will receive it. It does not exhaust itself in vain

longings for its object, but it accomplishes definite results. It saves the soul from death, by saving it from its rebellion. It sheds itself abroad in the heart of the sinner, turning his rebellion into love. "We love Him, because He first loved us." And we can confidently trust this love: for since GOD bestowed it so freely upon us when we were rebels, what may we not expect when we have become friends through it?*BEST January 15, 1893, par. 9*

"What shall we then say to these things?" "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in CHRIST JESUS our LORD*BEST January 15, 1893, par. 10*

## February 1, 1893

“Be of Good Courage” The Bible Echo 8, 3.

E. J. Waggoner

A discouraged man is not good for anything. This is well understood in all the affairs of life. In election campaigns we find the party manager sending out the most cheering news, and insisting that victory is sure. Even though there are adverse circumstances, they will say nothing about them, but keep the minds of the people encouraged with the thought of victory. They know that this is their only hope of success. If the people should be allowed to think that the issue is doubtful, they would become discouraged, and then they would not make any efforts. *BEST February 1, 1893, par. 1*

In going into battle the most during tunes are played by the bands, so that the soldiers may be filled with the thoughts of victory. Alexander's soldiers were said to be indefensible; but the only reason of their continued victories was that they were continually of good courage they were no braver than other men, but they were filled with the idea that their commander could not lose a battle, and therefore they had no fear of defeat. And because they expected to win, they did win. *BEST February 1, 1893, par. 2*

So in the Christian life we are exhorted to be of good courage, because only in that lies our hope of victory. And if our courage is good there can be no doubt of victory. It is no vain confidence that we are to have, but confidence that comes from the certainty of victory. It is not confidence in ourselves, but in GOD. “Finally, my brethren, be strong in the Lord, and in the power of His might.” *Ephesians 6:10*. “Thou, therefore, my son, be strong in the grace that is in CHRIST JESUS.” *2 Timothy 2:1*. *BEST February 1, 1893, par. 3*

And why strong in Him? He Himself gives the reason. “These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.” *John 16:33*. He has overcome the world; therefore everyone that trust in Him will also overcome the world. In

Him the victory is already gained. "This is the victory that hath overcome the world, even our faith." *1 John 5:4*, R.V. CHRIST has spoiled principalities and powers, so that when we meet them in His strength, they have no power against us. So we may well be of good courage, knowing that in the LORD there is no possibility of defeat. If any are not of good courage, if they doubt, it is because they do not have confidence in the power of the Leader, in whom alone there is victory.*BEST February 1, 1893, par. 4*

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the LORD, for as much as ye know that your laboUr is not in vain in the LORD."*1 Corinthians 15:5-8.BEST February 1, 1893, par. 5*



## February 15, 1893

“Baptism—Its Significance” The Bible Echo 8, 4.

E. J. Waggoner

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Matthew 28:19. BEST February 15, 1893, par. 1*

And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mark 16:15, 16. BEST February 15, 1893, par. 2*

In these two texts we have the importance of baptism sufficiently set forth. Let us learn from the Scriptures what it signifies, and in so doing we shall show its nature and the necessity for it. *BEST February 15, 1893, par. 3*

That baptism does not consist merely in an outward form is indicated in *1 Corinthians 12:13*: “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” It is true here as elsewhere that “the body is of CHRIST;” and that this is the body into which we are baptized, is positively stated in *Galatians 3:27*, where we read, “For as many of you as have been baptized into CHRIST have put on CHRIST.” *BEST February 15, 1893, par. 4*

Since it is by baptism that we become united to CHRIST, “put on CHRIST,” a very important question is, At what point do we come into contact with CHRIST? That is, At what stage in the ministry of CHRIST do we become united to him? The answer to this gives the key to the entire subject of baptism. This question is answered in *Romans 6:3, 4*, as follows:—*BEST February 15, 1893, par. 5*

“Know ye not, that so many of us as were baptized into JESUS CHRIST were baptized into his death? Therefore we are buried with him by baptism into death; that like as CHRIST was raised up from

the dead by the glory of the Father, even so we also should walk in newness of life.”*BEST February 15, 1893, par. 6*

The death of CHRIST, then, is that by which we become united to Him. It is, so to speak, the marriage ceremony, by which we declare our union with CHRIST. Paul says, “I have espoused you to one Husband, that I may present you as a chaste virgin to CHRIST.”*2 Corinthians 11:2*. Just as in ordinary marriage two persons are united, so that they are no longer two, but “one flesh,” so in putting on CHRIST we become one with Him. Paul, after declaring that a man shall leave father and mother, and shall cleave unto his wife, and they two shall be one flesh, adds, “This is a great mystery; but I speak concerning CHRIST and the church.”*Ephesians 5:32*. But in this union with CHRIST it is his personality that dominates: we yield to Him because swallowed up in Him—so that the one person is not us but CHRIST.*BEST February 15, 1893, par. 7*

Baptism signifies the death and resurrection of CHRIST. But it signifies more than a simple recognition of that fact. It signifies our acceptance of that sacrifice, and that we actually share his death and resurrection. If we ever are glorified with CHRIST, we must suffer with him. *Romans 8:17*. We must share the fellowship of His sufferings, being made conformable to his death, and must also know the power of His resurrection. *Philippians 3:10*. Let us trace the course of this great transaction.*BEST February 15, 1893, par. 8*

“All have sinned, and come short of the glory of God.” *Romans 3:23*. Because all have sinned, judgment has come upon all men to condemnation. This condemnation is to death, for the wages of sin is death. See *Romans 5:12, 18; 6:23*. Every man that does not believe in CHRIST is condemned already. *John 3:18*. Sentence of death has already gone forth upon us, and our life is forfeited. In yielding to Satan, we have sold ourselves to him, and have received nothing in exchange. The Scripture says, “Ye have sold yourselves for naught.” *Isaiah 52:3*. Therefore we really have no life. This life that men live does not belong to them; they have given it, with themselves, into the power of Satan. And because sinners are condemned to death,—have forfeited their life,—the Scripture says that “he that believeth not the Son shall not see life.” *John 3:36*. He never has any life of his own.*BEST February 15, 1893, par. 9*

But the same scripture that says, "Ye have sold yourselves for naught," says also, "Ye shall be redeemed without money." CHRIST is the Redeemer. And because "the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." *Hebrews 2:14, 15*. CHRIST came to seek and to save that which was lost. He came to give life to those who had forfeited their life to Satan. He, the stronger than the strong, came and entered into the prison-house of Satan, that He might redeem his captives. *BEST February 15, 1893, par. 10*

"Ye shall be redeemed without money." "Knowing that ye were redeemed not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of CHRIST." *1 Peter 1:18, 19*, Revised Version. Money could not purchase a single life. Life must be given for life; and the only life that could redeem a forfeited life is the life of CHRIST. He could buy us back only by giving his life for ours. That means that He gave His life to us, if we accept Him. He has life in Himself. He could lay down His life and take it again. When He lay in the grave, "it was not possible that He should be holden of it." *Acts 2:24*. Herein He differed from man. If man should give up his life in payment of the forfeit, he would have nothing left. But CHRIST, whose life is of greater worth than that of all created beings, can give up His life and still have as much life left. Having paid the forfeit, He can give life to us in place of ours. If we accept His life, we are sure of life, no matter what becomes of this life. *BEST February 15, 1893, par. 11*

But in order to get His life, which is proof against the power of Satan, we must acknowledge that our life is lost, and that there is no righteousness in us, with which to give anything toward its redemption. Knowing that this life is not ours anyway, we must be willing to surrender it into the hands of CHRIST, in order that we may receive His life in exchange. This is most reasonable. It is a question of whether we will give our life to Satan, and get nothing in exchange, or to CHRIST, and get His life instead. It would seem as though everybody ought to decide without a moment's hesitation;

yet it is a struggle for everyone to give up this forfeited life for CHRIST'S. It is not pleasant to die, and they would fain put it off as long as possible, or even persuade themselves that they will not have to give up life at all. The reason for this is that giving up this life means giving up all that pertains to it. All that is of self must go with the life. Says the apostle Paul: "They that are of CHRIST JESUS have crucified the flesh with the passions and the lusts thereof." *Galatians 5:24*, Revised Version. *BEST February 15, 1893, par. 12*

## March 1, 1893

“Baptism—Its Significance” The Bible Echo 8, 5.

E. J. Waggoner

This giving up of our life in order to get CHRIST'S life instead, is variously spoken of as yielding ourselves to become His servants, submitting ourselves to GOD, etc. The question arises, How do we submit ourselves to GOD? It is simple. Look at your life: see what things pertain solely to the present, natural life, those things that you do by nature. Take a survey of the things that you are addicted to, which you know are not Christ-like, but which cause you condemnation, even by your own heart. Now you have doubtless done this: you have also repeatedly tried to overcome them and put them away, but have not been able to do so. But you sincerely desire to be rid of them.*BEST March 1, 1893, par. 1*

So at last the surrender is made. We give ourselves to the LORD, and take Him instead. How do we get Him? We cannot tell anything about the process: we only know that it is by faith. “Ye are all the children of GOD by faith in CHRIST JESUS.” Then we are buried with Him by baptism unto death, thus signifying the putting off of the old life, the crucifying of the old man, and the taking of CHRIST'S life, in whom we rise to walk in newness of life.*BEST March 1, 1893, par. 2*

If ye then be risen with CHRIST, seek those things which are above, where CHRIST sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with CHRIST in GOD.*Colossians 3:1-3. BEST March 1, 1893, par. 3*

But by the grace of GOD I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of GOD which was with me.*1 Corinthians 15:10. BEST March 1, 1893, par. 4*

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

*Romans 6:6.BEST March 1, 1893, par. 5*

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after GOD is created in righteousness and true holiness.*Ephesians 4:22-24.BEST March 1, 1893, par. 6*

Therefore if any man be in CHRIST, he is a new creature; old things are passed away; behold, all things are become new. And all things are of GOD. *2 Corinthians 5:17, 18.BEST March 1, 1893, par. 7*

Do not these scriptures state as plainly as can be that in becoming CHRIST'S we take His life in exchange for ours? It is not simply that CHRIST gave His life to purchase us, but that He gave His life *to us*; our life has been forfeited, and we are virtually dead,-dead in trespasses and sins, and He gives His life to us that we may actually have life. Henceforth, then, it is to be the life of CHRIST that meets the temptations of Satan, and labours to do the Father's will. But JESUS CHRIST is the same yesterday, to-day, and forever; therefore the life which is given to us will present the same characteristics that the life of CHRIST presented when He was on the earth in person; His life in us must be as strong to do and to resist as it was when He lived in Judea.*BEST March 1, 1893, par. 8*

How can we live this life?-Just as we received it-by faith. Read carefully and remember the following texts:-*BEST March 1, 1893, par. 9*

If ye then be risen with CHRIST, seek those things which are above, where CHRIST sitteth on the right hand of GOD.*Colossians 3:1.BEST March 1, 1893, par. 10*

Now if we be dead with CHRIST, we believe that we shall also live with him; knowing that CHRIST being raised from the dead dieth no more; death hath no more dominion over him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto GOD. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto GOD through JESUS CHRIST our LORD.*Romans 6:8-11.BEST March 1, 1893, par. 11*

I am crucified with CHRIST: nevertheless I live; yet not I, but CHRIST liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. *Galatians 2:20.BEST March 1, 1893, par. 12*

For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of CHRIST; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of GOD, who hath raised Him from the dead. *Colossians 2:9-12.BEST March 1, 1893, par. 13*

This is the order of the new life: Having accepted CHRIST'S life, we remember that the future life is to be His, not ours. Then the same spirit of self-renunciation that led us to accept CHRIST must be ever present with us to lead us to hold Him. We must pray not only for a clean heart to be created in us, but also for a steadfast spirit to be renewed within us. And how do we hold Him?-Just the same as we accepted Him and were raised with Him; through faith in the working of GOD, who raised Him from the dead. That is, with an intense longing that His life shall be manifest in ours, we lay hold of it through our faith in the power that raised CHRIST from the dead. We know that the same power that raised Jesus from the dead can quicken us, for that is why CHRIST was raised from the dead. He "was delivered for our offenses, and was raised again for our justification." *BEST March 1, 1893, par. 14*

This is that which Paul means when he expresses the desire, "that I may know Him, and the power of His resurrection." *Philippians 3:10*. It is what he wishes for us when he prays, "that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which he wrought in CHRIST, when He raised Him from the dead." *Ephesians 1:18-20.BEST March 1, 1893, par. 15*

There can be no greater exhibition of power than that which is required to raise the dead. It is creative power. And this is the

power which is given to us in CHRIST, the acceptance of which we acknowledge when we are buried with Him by baptism into His death, and are raised in Him. How true it is that “His divine power hath given unto us all things that pertain unto life and godliness.” 2 *Peter 1:3*. And it is the manifestation of the power of CHRIST’S life in our lives that gives us a sure hope of eternal life with Him. For says the apostle:-*BEST March 1, 1893, par. 16*

Blessed be the GOD and Father of our LORD JESUS CHRIST which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of JESUS CHRIST from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of GOD through faith unto salvation ready to be revealed in the last time.” 1 *Peter 1:3-5*.*BEST March 1, 1893, par. 17*



**May 1, 1893**

**“What Is the Gospel?” The Bible Echo 8, 9.**

E. J. Waggoner

This question is answered in a few words by the apostle Paul, in *Romans 1:16, 17*: “For I am not ashamed of the gospel of CHRIST; for it is the power of GOD unto salvation to every one that believeth; ...for therein is the righteousness of GOD revealed from faith to faith: as it is written, The just shall live by faith.” But, although the question is answered in so few words, the answer comprehends so much that it will take all eternity to unfold the depth of its meaning. *BEST May 1, 1893, par. 1*

The above text sets forth two points for our consideration: 1. Salvation from sin; and 2. The power of GOD exerted to accomplish that salvation. We will briefly consider them in order. *BEST May 1, 1893, par. 2*

The apostle says that the gospel is the power of GOD unto salvation, because therein the righteousness of GOD is revealed. This shows that is the revelation of the righteousness of GOD, that bring salvation. That salvation has reference solely to sin, is shown in the fact that it is the revelation of the righteousness of GOD that saves. Now, since on righteousness is sin (*1 John 5:17*), and sin is the transgression of a law (*1 John 3:14*), it is evident that righteousness is obedience to law of GOD. The following text also show it: “Thou shalt call his name JESUS; for He shall save his people from their sins.” *Matthew 1:21*. “This is a faithful saying, and worthy of all acceptation, that CHRIST JESUS came into the world to save sinners.” *1 Timothy 1:15*. *BEST May 1, 1893, par. 3*

Since sin is the transgression of a law, it is evident that to save one from sin, or from the transgression of a law, is the same thing as making and keeping him obedient to law. Therefore the gospel is the revelation of the power of GOD to work righteousness in man-to manifest righteousness in their lives. The gospel, therefore, proclaims GOD’S perfect law, and contemplates nothing less than perfect obedience to it. Let it not be overlooked that it requires no

less a power than the power of GOD, to exhibit righteous acts in the lives of men. Man's power is a wholly inadequate. This is easily seen when we recognise what the righteousness is, that is to be revealed in the life. The text says that it is "the righteousness of GOD." The righteousness of God is set forth in His law. *Isaiah 51:6, 7*. Now who can do of the righteousness of GOD? That is, who can do acts that are righteous as those that GOD does?-Evidently only GOD Himself. The law of GOD sets forth GOD'S way. *Psalms 119:1, 2*. But the LORD says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." *Isaiah 55:9*. Therefore man's effort to keep the commandments of GOD must fall as far short as the earth is Lord and the heavens. *BEST May 1, 1893, par. 4*

Man is fallen; the work of the gospel is to raise him to a place at the right hand of GOD. But can man lift himself from earth to heaven? A man can as easily raise himself from the ground to the sun, by placing his hands under the soles of his feet and lifting, as he can raise himself by his own actions to the height of the requirement of GOD'S commandments. Everyone knows that when a man tries to lift himself by placing his hands under his feet, he is only holding himself down, and that the harder he lives, the more he presses downward. So with all of a man's effort to make himself what GOD'S law demands. He is only adding to his guilt, for "all our righteousnesses are as filthy rags." *Isaiah 64:6*. That which man does himself is from self; that is, it is selfishness; and selfishness has no place in the plan of salvation. That which is of self is of Satan; it is wholly evil. See *Mark 7:21-23*. The gospel proposes to save man from himself; therefore the man who proposes to do either wholly or in part by himself the work that GOD requires, proposes to do the best can to thwart GOD'S plan. Many do this the ignorantly, but the result is the same. It was because the Jews were ignorant of GOD'S righteousness that they went about to establish their own righteousness. *Romans 10:1-3*. Whoever realises the infinite depth and height and breadth of the character of GOD, which is summed up in His law, will readily see that nothing short of the power of GOD can produce that character in man. Only GOD Himself can do the works of GOD. For a man to assume that he himself is able to do GOD'S righteous works, is to make himself equal with GOD; and that is the very "mystery of iniquity"

itself.*BEST May 1, 1893, par. 5*

**June 15, 1893**

**“The Work of the Gospel” The Bible Echo 8, 12.**

E. J. Waggoner

The work of the gospel is to put GOD’S righteous works in the place of man’s and righteousness. It is to work in man the works of GOD, and to cause him to think the thoughts of GOD. It is to save him from all unrighteousness, to deliver him from “this present evil world,” to redeem him from all iniquity; that is the result; by what means is it to be accomplished?—By the power of GOD. We must know, then, what that power is, and how it is applied. *BEST June 15, 1893, par. 1*

Immediately following the statement that the gospel is the power of GOD unto salvation, the apostle tells us how we may know the power. “For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.” *Romans 1:20*. That is, GOD’S power is seen in the things that He has made. Creation reveals the power of GOD, for His power is creative power. The fact that GOD creates is that which distinguishes Him as it the one true GOD. The psalmist says: “For the LORD [JEHOVAH] is great and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols [nothing]; but the LORD made the heavens.” *Psalms 96:4, 5. BEST June 15, 1893, par. 2*

Again we read: “But the LORD is the true GOD, He is the living GOD, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, He hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When He uttereth his voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of his treasures.” *Jeremiah 10:10-13. BEST June 15, 1893, par. 3*

*Psalm 33:6, 9*, tells us how the LORD made the heavens and the earth: "By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was; He commanded, and it stood fast." It was made *by his word*. When GOD speaks, the very thing itself exists in the words which describe or name the thing. Thus it is that He "calleth those things which be not as though they were." *Romans 4:17*. If man should call a thing that is not as though it were, it would be a lie; but not so when GOD so speaks, for his very word causes it to be. When He speaks the word, there the thing is. "He spake, and it was." *BEST June 15, 1893, par. 4*

The same way that creates also upholds. In *Hebrews 1:3* we read that CHRIST, who created all things, upholds all things "by the word of his power." Also the apostle Peter tells us that "there were heavens from of old, and an earth compacted of water and amidst [*through*, margin,] water, by the word of GOD; by which means the world that then was, being overflowed with water, perished; but the heavens that thou art, and the earth, *by the same word* have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." *2 Peter 3:5-7*, Rev. Ver. The creative power of the word of GOD is seen in the preservation of the earth and the heavenly bodies, and in the growth of all plants. To the same effect are the words of the Lord by the prophet Isaiah: "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." *Isaiah 40:25, 26. BEST June 15, 1893, par. 5*

The reason why this is so is found in the fact that the word of GOD is living; being the breath of GOD, it has the incorruptible nature of GOD, so that its power never diminishes. The fortieth chapter of Isaiah is wholly devoted to showing the power of GOD, a sample of which we have just quoted. The word by which all these things are upheld is the spoken of in *verses 7, 8*: "The grass withereth, the flower fadeth; because the spirit of the LORD bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but *the word of our GOD shall stand for ever*." The apostle Peter quotes these words, and adds: "*This is the word which by the*

*gospel is preached unto you.” 1 Peter 1:25.BEST June 15, 1893,  
par. 6*

Thus we are brought around again to the statement that the gospel is the power of GOD unto salvation. But the power of GOD is shown in creating and upholding the earth; therefore the gospel is the creative power of GOD exercise for the salvation of man from sin. So the apostle says: “If any man be in CHRIST, he is a new creature; old things are passed away; behold, all things are become new. And all things are of GOD.” *2 Corinthians 5:17, 18*. “For we are His workmanship, created in CHRIST JESUS under good works, which GOD hath before ordain that we should walk in them.” *Ephesians 2:10*. The work of redemption is the work of producing a new creation-new men, new heavens, and new earth-by the same word that created all things in the beginning.*BEST June 15, 1893,  
par. 7*

*(Concluded next number.)*

## July 1, 1893

“The Power Given to God’s People” The Bible Echo 8, 13.

E. J. Waggoner

What greater encouragement can GOD give us than this, namely, that the power that works in us that which is well-pleasing in the sight of the Lord, is the power that made the heavens and the earth, and which upholds them! Need there be any discourage it? To carry out this thought, as set forth in the Scriptures, would require a volume; but we will read a few texts that will set us on the track of contemplating GOD’S power in creation, and rejoicing in it *BEST July 1, 1893, par. 1*

The psalmist says: “GOD hath spoken once; twice have I heard this; that power belongeth unto GOD. Also unto Thee, O LORD, belongeth mercy.” *Psalms 62:11, 12*. Here we see the mercy of GOD coupled with his power. Now read through the whole of the fortieth chapter of Isaiah, and as you read the description of GOD’S wonderful power, bear in mind the first verse: “Comfort ye, comfort ye my people, saith your GOD.” And then at the close read: “He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” By what power?—By the power that created the earth from nothing, and which preserves it. What is the comfort of GOD’S people?—It is the knowledge that there GOD is mighty in power, even to creating and upholding the universe. *BEST July 1, 1893, par. 2*

Read also *Colossians 1:9-18*, and note how redemption and the creation of all the universe are linked together. We have redemption through the blood of CHRIST, because “by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist. And He is the head

of the body, the church.” Surely the church ought to be strong, when it is connected with so powerful ahead. It is only as men to unbelief become disconnected with the head, that they are weak.*BEST July 1, 1893, par. 3*

*Verse 11*, of the passage referred to, reads thus: “Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness.” In the revision this is more literally rendered thus: “Strengthened [margin, *made powerful*] with all power, according to the might of his glory.” Now read *Psalms 19:1*: “The heavens declare the glory of GOD; and the firmament sheweth his handiwork.” That is, the heavens declare the power of the glory of GOD, by which we are strengthened in the conflict with sin and Satan.*BEST July 1, 1893, par. 4*

Now turn to *Psalms 111:2-4*, and read: “The works of the LORD are great, sought out of all them that have pleasure therein. His work is honourable and glorious; and his righteousness endureth for ever. He hath made his wonderful works to be remembered; the LORD is gracious and full of compassion.” Yes, the LORD is gracious and compassionate according to the power exhibited in the works of his hands. “He that trusteth in the LORD, and mercy shall compass him about.” And that mercy is equal to the power that made the heavens and the earth. Yea, it is that power; for GOD Himself, the mighty GOD, is love.*BEST July 1, 1893, par. 5*

But what shall we say more? Time would fail us to recount the power and the mercy of GOD. When we meditate on the law of GOD, as we are exhorted to do day and night, and find therein such wondrous things that are sold fairs at the thought that all that righteousness must be exhibited in our lives, let us also lift up our eyes to the heavens, and look upon the earth beneath, and then with rejoicing say: “Our help is in the name of LORD, who made heaven and earth.” *Psalms 124:8*. Yea, let all who suffer according to the will of GOD, “commit the keeping of their souls to Him in well-doing, as unto a faithful Creator.” *1 Peter 4:19*. Remember that He knew upholds all things by the word of his power, is “able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy.” *Jude 24*.*BEST July 1, 1893, par. 6*



“Beneath his watchful eye  
His saints securely dwell;  
That hand which bears all nature up  
Shall guard his children well.”*BEST July 1, 1893, par. 7*

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us*, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” *Ephesians 3:20, 21*. Surely, happy is that people, whose GOD is JEHOVAH.”*BEST July 1, 1893, par. 8*

## July 15, 1893

“The Resurrection of Christ” The Bible Echo 8, 13.

E. J. Waggoner

Taken as a simple matter of history, there is nothing better attested than the fact of the resurrection of CHRIST. It was well known to all the people who lived at that time, and was a matter of common report. When the apostles spoke to the Jews, they talked of the resurrection of Jesus as something that did not need to be proved, but as that of which everybody was well informed. When Paul stood before Festus and King Agrippa, and spoke of the resurrection of Christ, Festus tried to make light of the matter, but the apostle replied that he was not mad, but spoke forth the words of truth and soberness, and then added: “For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.” *Acts 26:26.BEST July 15, 1893, par. 1*

The fact is that the Jews never disbelieved that Jesus had risen from the dead after the crucifixion. This is shown by their action after the resurrection. An angel had come down from heaven, and had rolled the stone away from the sepulchre. Before the dazzling light of his countenance, the guards had fallen to the earth as dead men. Then JESUS came forth, and met his disciples, who went to tell the rest of the brethren. “Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor’s ears, we will persuade him, and secure you.” *Matthew 28:11-14.BEST July 15, 1893, par. 2*

Who that knew anything about Roman discipline would ever believe such a story as that? What Roman soldier would ever dare acknowledge that he had slept on guard, if it were really so? The story was absurd, on the face of it; for although in spite of the sure death that always follows detection, a single soldier sometimes

sleeps on guard, it is not possible that an entire guard should fall asleep at the same time. But the story which the Roman guard was bribed to tell was its own best refutation. For the very fact that they were not put to death, although they told that they had slept while on guard, and had allowed their charge to be stolen from them, is evidence that nobody really believed the story. The very means used to discredit the resurrection, established the truth of it.*BEST July 15, 1893, par. 3*

#### IMPORTANCE OF THE RESURRECTION

To bear witness of the resurrection of Christ was the one work of the apostles and their co-workers. This appears more fully than anywhere else in the account of Paul's case, which Festus gave to Agrippa. After telling about the desire of the Jews to have judgment against Paul, and of his own demand that they appear against him in a regular manner, he said that when the accusers came, "They brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one JESUS, which was dead, whom Paul affirmed to be alive."*Acts 25:18, 19*. That was the sum of the whole matter. The Jews said that Jesus was dead, and Paul affirmed that He was alive. To the mind of the heathen ruler it seemed a most foolish, trifling controversy. What difference did it make to him or to anybody else, whether Jesus were alive or dead?*BEST July 15, 1893, par. 4*

Ah, the heathen ruler did not know that that simple question was the greatest thing in the world; that on it hung everything, even the destiny of the whole world. For as the apostles and disciples preached, they did not speak of the resurrection of JESUS as a mere fact of history, but they dwelt upon the results of that event. That which angered the rulers of the Jews was that they "preached through JESUS the resurrection from the dead."*Acts 4:2*. Without the resurrection of JESUS there could be no life for man. The Apostle Paul puts the matter thus: "Now if CHRIST be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? Now if there be no resurrection of the dead, then is CHRIST not risen; and if CHRIST be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of GOD; because we have testified of GOD

that He raised up CHRIST; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not CHRIST raised; and if CHRIST be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in CHRIST are perished. If in this life only we have hope in CHRIST, we are of all men most miserable. But now is CHRIST risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.” *1 Corinthians 15:12-20*. All our hope comes from the resurrection of JESUS CHRIST. So the Apostle Peter blesses GOD that He has “begotten us again unto a lively hope by the resurrection of JESUS CHRIST from the dead.” *1 Peter 1:3*. *BEST July 15, 1893, par. 5*

Notice that in the discourse of Paul concerning the resurrection he says not only that if CHRIST be not risen those who have fallen asleep in Him are perished, but that “ye are yet in your sins.” The resurrection of JESUS assures the resurrection of men from the dead, only because it brings the forgiveness of sins. The hope of the resurrection is simply the hope that comes from righteousness received through faith in CHRIST, “who was delivered for our offences, and was raised again for our justification.” *Romans 4:25*. The Apostle Peter connects the “lively hope” to which GOD has begotten us by the resurrection of JESUS CHRIST from the dead, with the fact that we are “kept by the power of GOD through faith unto salvation.” *BEST July 15, 1893, par. 6*

## August 1, 1893

“The Power of the Resurrection” The Bible Echo 8, 15.

E. J. Waggoner

The Apostle Paul's earnest desire was to “win CHRIST, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of CHRIST, the righteousness which is of GOD by faith; that I may know Him, and the power of His resurrection, and the fellowship of his sufferings, being made conformable unto his death.” *Philippians 3:8-10*. And in his prayer for us he desired “that the GOD of our LORD JESUS CHRIST, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which He wrought in CHRIST, when He raised Him from the dead, and set Him at his own right hand in the heavenly places.” *Ephesians 1:17-20*. *BEST August 1, 1893, par. 1*

The power of CHRIST is the power of the resurrection. Paul declares that the Gospel of GOD is “concerning His Son JESUS CHRIST, which was made of the seed of David according to the flesh, and declared to be the SON of GOD with power, according to the Spirit of holiness, by the resurrection from the dead.” *Romans 1:3, 4*. It was by the Spirit that CHRIST was quickened, or made alive (*1 Peter 3:18*); and the Spirit has the power of giving life, because it is the Spirit of holiness. See *Romans 8:10*. Life and righteousness are identical, as we learn from *Romans 8:6*: “To be spiritually minded is life and peace;” and also from *Galatians 3:21*, which tells us that if there had been a law given which could have given life, righteousness would have come by it. The Spirit of GOD, therefore, gives life to the dead, because it gives righteousness to sinners. *BEST August 1, 1893, par. 2*

In order to see that this is what is to be learned from the resurrection of CHRIST, read again the quotation from the first

chapter of Ephesians, and then follow on with the second chapter: "And you hath He quickened [made alive], who were dead in trespasses and sins; ...but GOD, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sin, hath quickened us together with CHRIST (by grace are ye saved), and hath raised us up together and made us sit together in heavenly places in CHRIST JESUS." *Ephesians 2:1-6*. Therefore we know the power of the resurrection of CHRIST only by experiencing the same power in the forgiveness of sins, and in overcoming sin. Thus we share even now in the resurrection of CHRIST, and that is the assurance of the future resurrection at his coming. *BEST August 1, 1893, par. 3*

Read also the same thing in the Epistle to the Colossians: "Ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of CHRIST; buried with Him in baptism, wherein also ye are risen with Him through the faith of the working [operation] of GOD, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened made alive together with Him, having forgiven you all trespasses." *Colossians 2:10-13*. All tell the same thing: the forgiveness of sins comes by the resurrection of CHRIST, not as a historical event that took place eighteen hundred years ago, but as a present thing, which we are to experience day by day with Him. Thus we may see how the resurrection of CHRIST is to be the one theme of Christian preaching now as well as in the days of the apostles. We are to be reminded of it, not by the formal observance of a day once a year, which has never been commanded, but by going through the process daily. *BEST August 1, 1893, par. 4*

## August 15, 1893

“Witness of the Resurrection” The Bible Echo 8, 16.

E. J. Waggoner

The resurrection of CHRIST is to be the one theme of Christian preaching now as well as in the days of the apostles. We are to be reminded of it, not in the formal observance of a day once a year, which has never been commanded, but by going through the process daily.*BEST August 15, 1893, par. 1*

This shows us how we, as well as the apostles, may be witnesses of the resurrection of CHRIST. For we are to be witnesses as well as they. A witness is one who tells what he knows, if he is a true witness. Otherwise his testimony is good for nothing. He is not to bear witness to what has been told him, but to that of which he himself is personally assured, by his own experience. If only one man knows a certain thing from his own personal knowledge, and he tells a dozen other men, and the whole thirteen then go into court and testify to that fact, there are not thirteen witnesses, but only one. The one man has simply repeated his testimony thirteen times. The case is no stronger for the testimony of the twelve men who repeated what had been told them. They might better have held their peace. So it is with the witnesses of the resurrection of CHRIST. He who tells it because somebody else has told him, is not a witness, and might better say nothing about it. If pressed closely, all that he can say is that somebody told him so.*BEST August 15, 1893, par. 2*

But is it possible for anybody in these days to be able to give testimony concerning the resurrection of CHRIST, of the same nature as testimony that is required in earthly courts? Most certainly. Can it be thought that GOD requires less positiveness in His witnesses than earthly judges in those who appear before them? Not by any means. How can they give such testimony? Simply by knowing CHRIST, and the power of His resurrection. The question is, Does JESUS live, or is He yet dead? All know that He died: may we know that He is alive again? Most assuredly. The experience of the Apostle Paul may be that of every one. The Jews

said that CHRIST was dead, and Paul affirmed that He was alive. They are brought before the court on that point. How does Paul demonstrate that CHRIST is now alive? Thus: "I am crucified with CHRIST; nevertheless I live; yet not I, but CHRIST liveth in me." *Galatians 2:20*. That is sufficient. That is as good testimony as could be given in any court. A man is said to be dead. I say he is alive. The question is, "How do you know?" and I reply, "He lives at my house, and is my constant companion." That is the evidence to-day to the world, that CHRIST is risen from the dead. On this testimony alone can unbelievers be convinced. *BEST August 15, 1893, par. 3*

The Christian's hope, therefore, is seen to be a certainty, and not a doubtful thing. If they know that CHRIST is risen, they know just as well that they too will be raised from the dead. Thus CHRIST has brought life and immortality to light through the Gospel. The Gospel makes known CHRIST as the risen SAVIOUR, who is alive for evermore. His life is manifested in the mortal flesh of those who believe on Him. They pass from death unto life with Him. Nevertheless they are mortal. To sleep in the grave is their sure lot, unless prevented by the coming of the Lord. But as they live by faith, and not by sight, they hold fast their faith. So, whether waking or sleeping, their life is hid with CHRIST in GOD. The Spirit of GOD which is given them is their life, and their assurance of immortality. The life is theirs now, but the immortality will be bestowed only at the coming of the LORD. *BEST August 15, 1893, par. 4*

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." *1 Corinthians 15:51-53*. "For if we believe that JESUS died and rose again, even so them also which sleep in JESUS will GOD bring with Him. For this we say unto you by the word of the LORD, that we which are alive and remain unto the coming of the LORD shall not prevent [go before] them which are asleep. For the LORD Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of GOD; and the dead in CHRIST shall rise first; then we which are alive and remain shall be caught



up together with them in the clouds, to meet the LORD in the air; and so shall we ever be with the Lord." 1 *Thessalonians* 4:14-17. *BEST August 15, 1893, par. 5*

It is a very common thing for people to regard truth as of two kinds-essential and non-essential, important and unimportant. This is a great mistake. All truth is one, and cannot be divided into classes. Every point of truth is of equal importance with every other point. Truth is of God, for JESUS CHRIST whom He has sent is the truth. But the riches of CHRIST are unsearchable. He is infinite, therefore the truth is infinite. But there can be no comparison of infinities. To the human mind, at least, all infinities are equal. So the only thing necessary to be determined is whether or not a thing is true. If it is, then no matter how unimportant it may seem to human understanding, we may be sure that it cannot be ignored without sin. *BEST August 15, 1893, par. 6*

In a perfect machine the smallest bolt is as important and necessary as the largest shaft, for the reason that without the bolt the shaft would be useless. So in GOD'S perfect word the smallest matter is as important as what are called the great things. GOD has not wasted his time on non-essentials. He does not speak that which is of no importance. "Every word of GOD is pure; He is a shield unto them that put their trust in Him. Add thou not unto his words, lest He reprove thee, and thou be found a liar." *Proverbs* 30:6, 7. *BEST August 15, 1893, par. 7*

## September 1, 1893

“The Reign of Peace” The Bible Echo 8, 17.

E. J. Waggoner

The greatest and most common mistake among men is to judge GOD by themselves. The Lord’s reproach to man is, “Thou thoughtest that I was altogether such an one as thyself.” *Psalms 50:21*. But the facts in the case are stated in these words: “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” *Isaiah 55:8, 9. BEST September 1, 1893, par. 1*

That is the reason that men have such erroneous ideas about the government of GOD. They judge GOD’S method of governing by what they know of human governments, and therefore we hear such expressions as these, “If GOD rules this world why does He not put a stop to all this poverty and misery?” Or, “Why doesn’t He make everybody good? if He rules, and is omnipotent, why does He allow anybody to be lost?” or, allowing that He does reign, they conclude that He is neither good nor merciful, because He allows sin and misery to exist. Thus many infidels rail against the LORD, and many poor, overworked men and women echo the sentiment, because they do not know the Lord, but form their opinions of Him by themselves. *BEST September 1, 1893, par. 2*

The fact is that if GOD were to do what the people say He ought to do, they themselves would add hate to their indifference to Him. Men shout for liberty, and execrate tyranny, and then murmur against GOD because He is not a tyrant. They refuse to serve Him, because He does not deprive them of their liberty, and make them not only slaves, but mere machines. *BEST September 1, 1893, par. 3*

GOD is a “GOD of peace.” *Hebrews 13:2*. His reign is a reign of peace. The Apostle Paul says, “Let the peace of GOD rule in your hearts.” *Colossians 3:15*. He rules by peace. This is different from

anything known among men, and we shall see the significance of it presently. JESUS CHRIST, the Son of the living GOD, is the "Prince of peace;" "and of the increase of his government and peace there shall be no end." *Isaiah 9:6, 7*. His gospel is "the gospel of peace." *Ephesians 6:15*. *BEST September 1, 1893, par. 4*

GOD'S thoughts concerning man are "thoughts of peace, and not of evil." *Jeremiah 29:11*. And his ways are peace. When He speaks, He speaks peace. "I will hear what GOD the Lord will speak; for He will speak peace unto his people and to his saints." *Psalms 85:8*. Of the work of the Father and of the Son upon the throne, the prophet says: "Thus speaketh the LORD of Hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the LORD; even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both." *Zechariah 6:12, 13*. *BEST September 1, 1893, par. 5*

Thus we see that the GOD of peace, and the Prince of peace, "who is our peace," are sitting upon the throne together, and their counsels together are counsels of peace. Their thoughts toward men are thoughts of peace, and they speak peace. The word of the ruler is law, and therefore the law of GOD is a law of peace. Everything in connection with his government is peace. *BEST September 1, 1893, par. 6*

The peace of GOD is an active quality. It is peace that rules. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto GOD. And the peace of GOD, which passeth all understanding, shall keep your hearts and minds through CHRIST JESUS." *Philippians 4:6, 7*. It is impossible to describe peace that passes all understanding, and the only way that men can know it is to receive it at the hands of the LORD, for He says: "Peace I leave with you, my peace I give unto you." *John 14:27*. And yet, although we are not able to fathom its depth, we may know the nature of it from the Word of GOD. *BEST September 1, 1893, par. 7*

## September 15, 1893

“Evolution and the Gospel” The Bible Echo 8, 18.

E. J. Waggoner

Years ago, when the subject of evolution began to be generally discussed, the prevailing idea was that it was wholly an infidel scheme in opposition to the Bible. Now, however, things have greatly changed, and we find that evolution is believed and defended by the greater number of religious teachers, and is regarded as an essential part of religion. Indeed, the minister who does not believe in evolution to some extent, is considered greatly behind the times. They feel that it would be dangerous to their reputation as scholars, if they should not agree with the men who have given their whole lives to the study of science.*BEST September 15, 1893, par. 1*

Besides, it is claimed that no mere “layman” has any right to express an opinion upon matters purely scientific. The lordly position is taken that the dictum of “scientists” ought to be received without question by common men. But as evolution has to deal with the very fundamental teachings of the Bible, that is the same as saying that none but a privileged class may form a just opinion on all matters of faith. This is the very spirit of the papacy, which will not allow that common people can decide matters of faith for themselves, but that they must accept the decision of their leaders. But this is a thing that GOD never designed that any man should do. No man on earth has a right to assume the control of another man’s judgment and conscience, and no man has any right to allow another man to so control him.*BEST September 15, 1893, par. 2*

“The head of every man is CHRIST.”<sup>1</sup> *Corinthians 11:8*. The promise of the new covenant is, “They shall all know Me, from the least to the greatest.” *Hebrews 8:11*. No man on earth is or ever was wise enough and good enough to stand in the place of CHRIST to any other man; and no man on earth is so poor and uneducated that he needs another man to stand between him and the LORD, to interpret the will of GOD to him.*BEST September 15, 1893, par. 3*

When CHRIST was on earth, “the common people heard Him gladly,” for the reason that they could understand Him. Even the children pressed around Him to catch the gracious words that came from His lips. Those same words are in the Scriptures. In them CHRIST is speaking to the humble, believing soul as clearly and as plainly as when He was in Judea. The Bible is the living word of the living GOD. It is able to make a man “wise unto salvation;” to make him “perfect, thoroughly furnished unto all good works.” And it reveals CHRIST, who is “the fulness of GOD.” Therefore it is a complete revelation, and perfectly adapted to all time. It is inexhaustible.*BEST September 15, 1893, par. 4*

Now while it is true that the ordinary man cannot follow the scientists through all the mazes of argument by which they reach their conclusions, and it is fortunate that he cannot, it is true that he can take those conclusions when they are stated in plain English, and by comparing them with the Bible can tell whether or not they are true. If this were not true, then there would be no other alternative but an infallible pope, for it is evident that the people cannot trust every man who may want to teach them. Scientific teachers, like purely religious teachers, differ greatly, and so there must be an infallible teacher to decide among them. But the Lord has provided for this, not in the person of any man, but in the Holy Spirit, which is freely given to all who believe. Thus no man is left to follow blindly the dictum of some other man.*BEST September 15, 1893, par. 5*

#### **AUTHORITATIVE STATEMENTS OF EVOLUTION**

In the month of April, Professor Henry Drummond delivered a course of lectures in Boston, U.S.A., before the Lowell Institute of that city, taking the Evolution of Man as his subject. Those lectures were quite fully reported in the current numbers of the British Weekly, from which we shall quote. Professor Drummond is a religious teacher of prominence, and is also a teacher of science, so that in his utterance we have the latest and best theories of evolution from a religious point of view. Let the reader decide whether it is possible for a man to be a believer in the theory of evolution and a believer in the Bible at the same time.*BEST September 15, 1893, par. 6*

The Professor began his first lecture by saying that he proposed to introduce his hearers to “a few of the more recent facts bearing upon the account of man.” That when the evolutionist speaks of the “ascent of man,” he refers to the man spiritually as well as physically, is shown by the following statement concerning man:-*BEST September 15, 1893, par. 7*

“Should his pedigree prove to be related in undreamed-of ways to that of all other things in nature, ‘all other things’ have that to gain by the alliance, which philosophy and theology have often wished to dower them with, but could never lawfully do. Every step in the proof of the oneness in an evolutionary process of this divine humanity of ours, with all lower things in nature, is a step in the proof of the divinity of all lower things. If evolution can be proved to include man, the whole scheme of nature from that moment assumes a new significance. The beginning can then be interpreted from the end, and the end from the beginning. All that is found in the product must be put into the process.”*BEST September 15, 1893, par. 8*

This is in direct contradiction of the Bible, which declares that “GOD hath made man upright; but they have sought out many inventions.” *Ecclesiastes 7:29*. These “inventions” are not the discoveries of good things, but the products of the “inventors of evil things,” (*Romans 1:30*), on which the LORD takes vengeance. *Psalms 99:8*. Evolution speaks of man as ascending; the Bible speaks of him as having fallen. Which is true? And remember that evolution is entirely independent of faith. It applies to all men and to all things alike. So that while the Bible teaches that men have fallen, and that only through faith in CHRIST can they rise, evolution teaches that man has never fallen, but has always been ascending.*BEST September 15, 1893, par. 9*

Evolution, however, discounts the Bible entirely. If, as Professor Drummond says, “the beginning must be interpreted from the end, not the end from the beginning,” then the record of the creation and fall of man, as related in Genesis, is of no use to us. According to evolution, therefore, even as set forth by a professed Christian teacher, the Bible is not a guide to us, but is to be interpreted by human science. In that case, there would be really no need for the

Bible, since the science which interpreted the Bible must be amply sufficient of itself, and the study of the Bible would become merely an unnecessary pastime.*BEST September 15, 1893, par. 10*

Take the above statement, that "all that is found in the product must be put into the process," and put it with the following: "Men begin to see undeviating ethical purpose in this world, a tide, than from eternity has never turned, making for perfectness. In that vast procession of nature, that vision of all things from the first of time, moving from low to high, from incompleteness to completeness, from imperfection to perfection, the moral nature recognises in all its height and depth the eternal claim upon itself." What do they teach? This, that man is his own saviour. Not only that, but that every man will be saved; evolution is universalism. Still more, they teach that everything that is in all men is good; for if there is from the beginning a steady tide working in all nature, making for perfectness and all that is in the product must be put into the process, then it follows that perfectness has been in all men from the very beginning. That is just what evolution means,-an unfolding. Therefore all that the Bible says is evil in man, evolution says is only undeveloped good; and that is simply the teaching of Spiritualism. So evolution is Spiritualism. But let us note further.*BEST September 15, 1893, par. 11*

Mr. Drummond says:-*BEST September 15, 1893, par. 12*

"The supreme message of science to this age is that all nature is on the side of the man who tries to rise. Evolution, development, progress are not only on her programme, these are her programmes. For all things are rising, all worlds, all planets, all stars and suns. An ascending energy is in the universe, and the whole moves on with one mighty idea and anticipation. The aspiration in the human mind and heart is but the evolutionary tendency of the universe becoming conscious. Darwin's great discovery, or the discovery which he brought into prominence, is the same as Galileo's-that the world moves. The Italian prophet said it moves from west to east; the English philosopher said it moves from low to high. And this is the latest and most splendid contribution of science to the faith of the world."*BEST September 15, 1893, par. 13*

With the above, contrast the following declarations of men who spoke as they were moved by the Holy Ghost; "Thou, LORD, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." *Hebrews 1:10-12.BEST September 15, 1893, par. 14*

"For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of GOD. For we know that the whole creation groaneth and travaileth together in pain until now." *Romans 8:20-22.BEST September 15, 1893, par. 15*

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken away." *Isaiah 64:6.BEST September 15, 1893, par. 16*

Immediately after the last quotation from Professor Drummond, that the discovery of evolution-the movement from low to high-come the following words: "The discovery of a second motion in the earth has come into the world of thought only in time to save the world from despair." *BEST September 15, 1893, par. 17*

What does that mean? It can mean nothing but that the gospel, which has been in the world for ages, gives man no hope, but on the contrary has plunged the race into despair. The gospel provides a perfect salvation for all, if they will accept it; yet a professed Christian says that evolution, which means the salvation of all in spite of themselves, is the only thing that stands between man and despair. Can there be any doubt that evolution is only one manifestation of antichrist? *BEST September 15, 1893, par. 18*

Which shall we take as a basis for our faith-the "latest contribution of science," or the word of the LORD? *BEST September 15, 1893, par. 19*



## October 1, 1893

“Evolution and the Gospel” The Bible Echo 8, 19.

E. J. Waggoner

### WHAT IS MAN?

“And GOD said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the face of the earth. So GOD created man in His own image, in the image of GOD created He him; male and female created He them.” *Genesis 1:26, 27*. “And the Lord GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” *Genesis 2:7*. “For Thou hast made him a little lower than the angels, and has crowned him with glory and honour.” *Psalms 8:5*. The Revision has it, “Thou hast made him but little lower than GOD.” This is what the LORD says; what does evolution say? Read the following:-*BEST October 1, 1893, par. 1*

“Nature husbands all it gains. A momentum won is never lost. Each platform reached by the human embryo in its upward course represents the embryo of some lower animal which in some mysterious way has played part in the pedigree of the human race, which may itself long since have disappeared, from off the earth, but is now and for ever built into the inmost being of man. These lower animals, each in its successive stage, have stopped short in their development; man has gone on.”*BEST October 1, 1893, par. 2*

Why this contradiction should occur in evolution; why the dog and the monkey should not go on developing into men, and finally into gods, the evolutionists do not explain. But read farther:-*BEST October 1, 1893, par. 3*

“The single cell, the first definite stage which the human embryo attains, is still the adult form of countless millions both of animals and plants. Just as in modern America the millionaire’s mansion-the evolved form-is surrounded by labourers’ cottages,-the simple

form,-so in nature, living side by side with the many celled higher animals, is an immense democracy of unicellular artisans. These simple cells are perfect living things. The earth, the water, and the air, teem with them everywhere. They move, they eat, they reproduce their like. But one thing they do not do-they do not rise. These organisms have, as it were stopped short in the ascent of life. And long as evolution has worked upon the earth, the vast numerical majority of plants and animals are still at this low stage of being. So minute are some of these forms, that if their one-roomed huts were arranged in a row, it would take twelve thousand to form a street a single inch in length.... Yet as there was a period in human history when none but cave-dwellers lived in Europe, so there was a time when the highest forms of life upon the globe were these microscopic beings. It is a general scientific fact, however, that over the graves of these myriad aspirants the animal man has risen.”*BEST October 1, 1893, par. 4*

If there were any such thing as the evolution of which the Professor speaks, then these microscopic beings would in turn become men, just the same as those others did in the ages past. The acknowledged fact that the microscopic forms “do not rise,” should be sufficient to show the baselessness of the whole evolution fabric. Indeed, Professor Drummond, for all of his positiveness in regard to evolution, admits that “part of this embryological argument is at present founded on analogy,” and still further, that “evolution is after all a vision.” It is a creature of the imagination. The Professor says that “No one asks more of evolution at present than permission to use it as a working theory. Without some hypothesis no work can ever be done.” But the work that is done with this hypothesis is only evil. A fact is surely more valuable for working than an hypothesis; and the Bible furnishes as with facts, with which righteousness may be worked.*BEST October 1, 1893, par. 5*

#### THE ORIGIN OF EVIL

The Bible says that “by one man sin came into the world, and death by sin.” *Romans 5:12*. What does evolution say?*BEST October 1, 1893, par. 6*

Let it be remembered that the argument is that man has in his

structure the characteristics of all the lower animals out of which he has been evolved. Contrary to the common supposition, however, Professor Drummond says that "it is not to be supposed that man is descended from any existing ape." In fact, the Professor is impartial in his distribution of honours, and gives all the animals a chance. The fishes come in also, the fact that in man there is a connection between the ear and the throat being evidence to his mind that man has brought the remnants of gills as a legacy from his fish ancestors. With this statement the reader can understand what follows on the problem of evil:-*BEST October 1, 1893, par. 7*

"If man inherits the gill slits of a shark, is it unscientific to expect that he will also inherit the spirit of a shark? ...If man inherits the head of a tiger or a bear, shall not some blood of the tiger or the bear run in his veins? and if the temptation is to let these loose in his family life, are the means for helping him to check it a thing of laughter? It is not to be supposed that his animal past has left nothing more in man than material relics. A father leaves his son his money, his home, his business, his material likeness, it may be, and physical constitution. But these are nothing. His chief legacy is his mind and soul. What mind and soul, what disposition and nature an animal has, that it has partly left in man."*BEST October 1, 1893, par. 8*

Does the reader detect any lack of harmony between this statement and that of the Scripture? The Bible tells us that the serpent, "which is the devil and Satan," beguiled Eve, and that she induced Adam to partake of the forbidden fruit. Adam was not deceived, therefore his was the greater sin. Thus "by one man sin came into the world." But evolution, according to the latest and best exposition, tells us that sin came into the world of human beings through all the lower animals. Which will the reader accept?*BEST October 1, 1893, par. 9*

Do you think that this is not a very serious matter, after all? Then consider the further statement that "the problem really is not how sin came into the world, but how to get it out," and the statement that if science can even in part diagnose the disease, that is a step toward removing it. "If we saw how vestiges disappeared in the animal world, that knowledge might accelerate the disappearance of evil."*BEST October 1, 1893, par. 10*

Thus we see that the gospel is wholly ignored as a means of salvation. The disappearance of evil becomes simply a matter of training and education and environment. But the Bible tells us that JESUS CHRIST has been set forth for the remission-the sending away-of sin. It is by faith, and not simply by education and training. "There is none other name under heaven given among risen, whereby we must be saved." *Acts 4:12*. It is not possible for a man to be an evolutionist and at the same time believe the Bible. The very name contradicts the Bible narrative of the fall of man, and thereby denies the necessity for the Gospel. Our views on evolution will doubtless be thought very antiquated. That may be the case; we shall not stop to dispute it, but simply to ask a candid decision of the question as to whether evolution does not contradict the Bible.*BEST October 1, 1893, par. 11*

#### THE CHARGE AGAINST EVOLUTION

The charge is this: that it is one of the devil's means of undermining the gospel, or rather to undermine the sense of need of the gospel, on the part of men. The only result of its teachings can be an increase of wickedness. And this danger is augmented by the fact that so many men in high position in the church have taken up with it.*BEST October 1, 1893, par. 12*

How does it tend to evil? In this way: As noted above, it teaches that everything naturally tends to rise. It teaches that the perfection which is sure to be seen at the last, exists in every man; so that everything in man is really good, and that evil is only undeveloped good. Therefore there cannot possibly be any incentive on the part of those who are consistent in their belief of evolution, to lay hold of the gospel of CHRIST.*BEST October 1, 1893, par. 13*

Moreover evolution if true would do away with the possibility of any judgment day, or of any punishment for sin. For just as the jelly-fish is not to blame for being a jelly-fish, and the undeveloped cell is not to blame for being only a cell, so, if evolution were true, the man who is all deformed by evil habits is not to be held responsible for them. This is the direct teaching of Spiritualism, which is only evolution under another name.*BEST October 1, 1893, par. 14*

Evolution, by directly contradicting the Bible, lessens its hold upon men; indeed, it cuts them entirely loose from it. Thus they have no safeguard against sin; for the word of GOD hidden in the heart is the only protection against sin. The record of the fall of man, as given in the Bible, being declared untrue, the necessity for the sacrifice of CHRIST is also denied, and thus the entire gospel is cast aside as a myth. The Bible teaches that the gospel is the power of GOD unto salvation, to every one that believes; but evolution teaches that it itself is the power of nature unto salvation of every one, whether he believes or not.*BEST October 1, 1893, par. 15*

It virtually teaches that whatever is is right. Evolution being the law of nature, and all the good that can ever be developed in man, being in him all the time, it follows, as Spiritualists tell us, that all a man has to do is to follow the inclinations of his own heart. But “out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man.” *Mark 7:21-23*. Therefore the man who with all his heart believes in the theory of evolution will act out all the evil that Satan can suggest to him. Surely, “He that trusteth his own heart is a fool.”*BEST October 1, 1893, par. 16*

## October 15, 1893

“Religious Boycotts” The Bible Echo 8, 20.

E. J. Waggoner

Although in modern times the boycott has been used more frequently in connection with political and business matters, it originated in religious differences. We can mention only a few instances. In the fourth century the Trinitarian controversy arose in Alexandria. Arius, a presbyter of that city, held views contrary to those held by Alexander, the bishop of the city. It is perhaps safe to say that neither party was correct, since the controversy was over the nature of GOD, which cannot be defined by man. But that is a matter that does not affect our subject. Following is a portion of a letter that Alexander wrote to his brother bishops:-*BEST October 15, 1893, par. 1*

“I beseech you, beloved brethren, to avoid those who have thus dared to act against CHRIST, who have publicly held up the Christian religion to be to ridicule, and have eagerly sought to make a display before judicial tribunals, and who have endeavoured to excite a persecution against us, at a period of the most entire peace, and who have enervated the most unspeakable mystery of the generation of CHRIST. Unite unanimously in opposition to them, as some of our fellow-ministers have already done.”*BEST October 15, 1893, par. 2*

It may not be amiss to note here that opposition to CHRIST was not the sole, nor by any means the greatest, offence of the Arian party, in the eyes of Alexander. In the same letter in which he urged his fellow-ministers to boycott them, he gave this as the sum of their offence: “They not only set their battle in array against the Divinity of CHRIST, but ungratefully insult us.” The doctrinal views held by the dissenters might have been tolerated; but when by the persistent advocacy of them they insulted the bishops, the bounds of endurance were passed. That is the real secret of all the religious persecution that has ever been practiced. Compare Alexander’s statement with that quoted in our last number from the *Advance* in which the resolution to open the gate of the World’s Fair on Sunday

was called a “defiant action,” not a defiance of GOD, but a “stupid defiance of the decent opinion of mankind.”*BEST October 15, 1893, par. 3*

In course of time the views held by Arius and his friends were condemned by the Council of Nice, which was convened and supported by the Emperor Constantine, and was therefore able to speak with “authority.” Sozomen says:-*BEST October 15, 1893, par. 4*

“The Emperor punished Arius with exile, and dispatched edicts to the bishops and people of every country, denouncing him and his adherents as ungodly, and commanding that their books should be destroyed, in order that no remembrance of him or of the doctrine which he had broached might remain, whoever should be found secreting his writings, and who should not burn them immediately on the accusation should undergo the penalty of death, and suffer capital punishment. The emperor wrote letters to every city against Arius those who had received his doctrines.*BEST October 15, 1893, par. 5*

“He threatened with punishment those who should venture to speak well of the exiled bishops, or to adopt their sentiments.”*BEST October 15, 1893, par. 6*

It will be seen that when any party can secure the aid of the government in their boycott, it can be made very effectual.*BEST October 15, 1893, par. 7*

Coming down to later times, we find Charles the Fifth declared a general boycott against Martin Luther. Here is the substance of it:-*BEST October 15, 1893, par. 8*

“The Almighty having confided to us for the defence of our holy faith more extensive dominion and rule than He hath given to any of our predecessors, we propose to employ all or part to preserve our holy empire from been polluted by any heresy.”*BEST October 15, 1893, par. 9*

“The Augustine Monk, Martin Luther, regardless of our exhortations, has madly attacked the holy Church, and attempted to destroy it by

writings full of blasphemy.....*BEST October 15, 1893, par. 10*

“We have therefore dismissed from our presence this Luther, whom all reasonable men count a madman, or possessed by the devil; and it is our intention that, so soon as the term of his safe-conduct is expired, effectual measures be forthwith taken to put a stop to his fury.*BEST October 15, 1893, par. 11*

“For this end, and on pain of incurring the penalty of treason, we hereby forbid you to receive the said Luther from the moment the said term is expired, or to harbour, or to give him meat or drink, or by word or act, publicly or in private, to aid or abet him. We further enjoin you to seize, or cause him to be seized, wherever he may be, and to bring him before us without delay, or hold him in durance until you shall be informed how to deal with him, and have received the reward due to your co-operation in this holy work.*BEST October 15, 1893, par. 12*

“As to his adherents, you are enjoined to seize upon them, putting them down, and confiscating their property.”*BEST October 15, 1893, par. 13*

The boycott, although under another name, has always been a favourite weapon of the papacy. It first connected it with professed Christianity. It was Augustine who laid down the rule that has ever since been followed. In his treatise on the “Correction of the Donatists,” he said, “It is indeed better (as no one ever could deny) that men should be led to worship GOD by teaching, than that they should be driven to it by fear of punishment or pain; but it does not follow that because the former course produces the better man, therefore these who do not yield to it should be neglected.” And then he proceeds to argue from the Bible for persecution. He says, “Why therefore should not the church use force and compelling her lost sons to return, if the lost sons compelled others to their destruction?” That is to say, that whatever course is followed by wicked men ought to be followed by the church.*BEST October 15, 1893, par. 14*

That force may rightly be used in matters of religion, is a cardinal doctrine of the Papacy, as is shown in the “Syllabus of Errors,” issued by Pope Pius IX. the 24th section of which declares it to be



an error to teach that “the church has not the power of availing herself of force, or any direct or indirect temporal power.”*BEST October 15, 1893, par. 15*

**“Christian Warfare” The Bible Echo 8, 20.**

E. J. Waggoner

The Christian life is a life of warfare. “We wrestle,” says the apostle Paul, “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Under the most favourable circumstances the conflict is a severe one, and no one can afford to waste strength in misdirected efforts. Very serious mistakes are often made by people who are eager to do valiant service in the cause of Christ, but do not know the method of successful Christian warfare.*BEST October 15, 1893, par. 16*

This can only be learned from the Bible. In this, as in everything else, it is important that we follow implicitly the instructions of the Captain of our salvation. From His instructions we learn that our work there is to be a warfare of resistance. “Resist the devil,” is the Divine injunction, “and he will flee from you.” We do not have to seek out the devil and attack him; we are not to try to overthrow him, but to prevent him from overthrowing us.*BEST October 15, 1893, par. 17*

Neither is it of any use to try to cleanse the earth of the evils which the “prince of this world”—the devil—has planted upon its face. GOD designs that we should live in this world in the midst of evils. In the divine economy even these things have a purpose. JESUS did not pray that the evil should be taken from the world, or that his disciples should be taken from it, but that they should be kept from its power to harm them. GOD aims at the development of individual Christian character. This is the whole present purpose of His gospel, and the object for which our efforts should be put forth in His service. GOD Himself, in his own time, will overthrow Satan and cleanse the earth of its evil, and we can safely leave such matters in his hands.*BEST October 15, 1893, par. 18*

But our divine Captain has not merely said was “Resist.” There is a right way in which to resist, and there is a wrong way. And the first step in this resistance, as He has instructed us, is a submission. We surrender in order to gain the victory! “Submit yourselves therefore to GOD; resist the devil, and he will flee from you.” *James 4:7*. Submission to GOD means the most effectual resistance to Satan. *BEST October 15, 1893, par. 19*

But further, the apostle Peter tells us to “resist, steadfast in the faith.” The devil overcomes men by deceiving them; and the only safeguard against deception is to know the truth. We know the truth by knowing the word of GOD. *John 17:17*. Faith is a shield, wherewith, says St. Paul, “ye shall be able to quench all the fiery darts of the wicked.” *Ephesians 6:16*. *BEST October 15, 1893, par. 20*

This great apostle made a successful warfare with Satan, and at its conclusion he said, “I have fought a good fight, I have finished my course, I have kept the faith.” *2 Timothy 4:7*. And he had the full assurance that there was then laid up for him a crown of righteous, which would be given him in the day of his LORD’S appearing. So we are to resist the devil by submitting to GOD, and knowing and keeping His word. Keep the faith, and the faith will keep you. *BEST October 15, 1893, par. 21*

## November 1, 1893

“The Power of Forgiveness” The Bible Echo 8, 21.

E. J. Waggoner

“And, behold, they brought to Him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And JESUS knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified GOD, which had given such power unto men.” *Matthew 9:3-8.BEST November 1, 1893, par. 1*

One of the most common expressions to be heard among professed Christians when speaking of religious things, is this, “I can understand and believe that GOD will forgive sin, but it is hard for me to believe that he can keep me from sin.” Such a person has yet to learn very much of what is meant by GOD’S forgiving sins. It is true that persons who talk that way do often have a measure of peace in believing that GOD has forgiven or does forgive their sins, but through failure to grasp the *power* of forgiveness, they deprive themselves of much blessing that they might enjoy.*BEST November 1, 1893, par. 2*

Bearing in mind the statement concerning the matters that “these are written, that ye might believe that JESUS is the CHRIST, the Son of GOD; and that believing ye might have life through his name,” not as simply the miracle before us. The scribes did not believe that JESUS could forgive sin. In order to show that He had power to forgive sins, He healed the palsied man. This miracle was wrought for the express purpose of illustrating the work of forgiving sin, and demonstrating its power. JESUS said to the palsied man, “Arise, take up thy bed, and go unto thine house,” that they and we

might know his power to forgive sin. Therefore the power exhibited in the healing of that man is the power bestowed in the forgiveness of sin.*BEST November 1, 1893, par. 3*

Note particularly that the effect of the words of Jesus continued after they were spoken. They made a change in the man, and that change was permanent. Even so it must be in the forgiveness of sin. The common idea is that when GOD forgives sin the change is in himself, and not in the man. It is thought that GOD finally ceases to hold anything against the one who has sinned. But this is to imply that GOD had a hardness against the man, which is not the case. GOD is not a man; He does not cherish enmity, nor harbor a feeling of revenge. It is not because He has a hard feeling in his own heart against a sinner that He forgives him, but we cause the sinner has something in *his* heart. GOD is alright,-the man is all wrong, therefore GOD forgive the man, that he also may be alright.*BEST November 1, 1893, par. 4*

When JESUS, illustrating the forgiveness of sin, said to the man, "Arise, take up thy bed, and go unto thine house," the man arose obedient to his voice. The power that was in the words of JESUS, raised him up, and made him well. That power remained in him, and it was in the strength that was given him on removing the palsy that he walked in all the time to come, provided, of course, that he kept the faith. This is illustrated by the Psalmist, when he says: "I waited patiently for the LORD; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and *established my goings.*" *Psalm 40:1, 2.BEST November 1, 1893, par. 5*

There is life in the words of GOD. Jesus said, "The words that I speak unto you, they are spirit, and they are life." *John 6:63*. The word received in faith brings the Spirit and the life of GOD to the soul. So when the penitent soul hears the words, "Son, be of good cheer, thy sins be forgiven thee," and receives those words as for living words of the living GOD, he is a different man, because a new life has begun in him. It is the power of GOD'S forgiveness, and that alone, that keeps him from sin. If he continues in sin after receiving pardon, it is because he has not grasped the fullness of the blessing that was given him in the forgiveness of his sins.*BEST*

*November 1, 1893, par. 6*

In the case before us, the man received new life. His palsied condition was simply the wasting away of the natural life. He was partially dead. The words of CHRIST gave him fresh life. But this new life that was given to his body, and which enabled him to walk was but an illustration, both to him and to the scribes, of the unseen life of GOD which he had received in the words, "Thy sins be forgiven thee," and which had made him a new creature in CHRIST. *BEST November 1, 1893, par. 7*

With this simple and clear illustration before us, we may understand some of the words of the apostle Paul, which otherwise are "hard to be understood." First read *Colossians 1:12-14*: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." See the same statement concerning redemption through CHRIST'S blood, in *1 Peter 1:18, 19; Revelation 5:9*. *BEST November 1, 1893, par. 8*

Mark two points: We have redemption through CHRIST'S blood, and this redemption is the forgiveness of sins. But the blood is the life. See *Genesis 9:4; Revelation 17:13, 14*. Therefore *Colossians 1:14* really tells us that we have redemption through CHRIST'S life. But does not the Scripture say that we are reconciled to GOD by the death of his Son? It does, and that is just what is here taught. CHRIST "gave Himself for us, that He might redeem us from all iniquity." *Titus 2:14*. He "gave Himself for our sins." *Galatians 1:4*. In giving Himself, He gives his life. In shedding his blood, He pours out his life. But in giving up his life, He gives it to us. That life is righteousness, even the perfect righteousness of GOD, so that when we receive it we are "made the righteousness of GOD in Him." It is the receiving of CHRIST'S life, as we are baptized into His death, that reconciles us to GOD. It is thus that we "put on the new man which after GOD is created in righteousness and true holiness," after the image of Him that created him." *Ephesians 4:24; Colossians 3:10*. *BEST November 1, 1893, par. 9*

Now we may read *Romans 3:23-25*, and find that it is not so very difficult: "For all have sinned, and come short of the glory of GOD; being justified [that is, made righteous, or doers of the law] freely by his grace through the redemption that is in CHRIST JESUS; whom GOD hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission [sending away] of sins that are past, through the forbearance of GOD." *BEST November 1, 1893, par. 10*

All have sinned. The whole life has been sin. Even the thoughts have been evil. *Mark 7:21*. And to be carnally minded is death. Therefore the life of sin is a living death. If the soul is not freed from this, it will end in eternal death. There is no power in man to get righteousness out of the holy law of GOD, therefore GOD in his mercy puts his own righteousness upon all that believe. He makes us righteous as a free gift out of the riches of his grace. He does this by his words, for He declares-speaks-his righteousness into and upon all who have faith in the blood of CHRIST, in whom is GOD'S righteousness, "for in Him dwelleth all the fulness of the Godhead bodily." And this declaring or speaking the righteousness of GOD upon us, is the remission or taking away of sin. Thus GOD takes away the sinful life by putting his own righteous life in its place. And this is the power of the forgiveness of sin. It is "the power of an endless life." *BEST November 1, 1893, par. 11*

This is the beginning of the Christian life. It is receiving the life of GOD by faith. How is it continued?-Just as it is begun. "As ye have therefore received CHRIST JESUS the LORD, so walk ye in Him. *Colossians 2:6*. For "the just shall live by faith." The secret of living the Christian life is simply that of holding fast the life which, received at the beginning, forgives the sin. GOD forgives sin by taking it away. He justifies the ungodly by making him godly. He reconciles the rebel sinner to Himself by taking away his rebellion, and making him a loyal and law-abiding subject. *BEST November 1, 1893, par. 12*

"But it is difficult to understand how we can have the life of GOD as an actual fact; it can't be *real*, for it is by faith that we have it." So it was by faith that the poor palsied man received new life and strength; but was his strength any the less real? Was it not an

actual fact that he received strength? Can't understand it? Of course not, for it is a manifestation of "the love of God that passeth knowledge." But we may believe it, and realize the fact, and then we shall have an eternal life in which to study the wonder of it. Read again and again the story of the healing of the palsied man, and meditate upon it until it is a living reality to you, and then remember that "these are written that ye might believe that JESUS is the CHRIST, the Son of GOD, and that believing ye might have life through his name."*BEST November 1, 1893, par. 13*

**"Recreation" The Bible Echo 8, 21.**

E. J. Waggoner

This is the time of the year when everybody who can do so, leaves the city for the country, the mountains, or the seaside, for the purpose of finding recreation. And yet there are far more people who are obliged to keep up their daily round of toil, than there are who are able to take a holiday vacation. It is not the very poor only, who cannot leave their tasks; there are many whose labour demands their constant attention, and who are for this reason obliged to forego the pleasure that they would gladly take. It is for this larger class especially, that we write this.*BEST November 1, 1893, par. 14*

Recreation is not always obtained by those who go away for their holidays; for be it known that not all pleasure-seeking is recreation. Recreation means re-creation, reviving, refreshing. It means the receiving of new life. But very many who go away thinking to get recreation, come back jaded and weary, hoping to find rest at home, in their usual employment. We wish therefore to let the weary ones at home into a secret, which may also be profitable to those who go away.*BEST November 1, 1893, par. 15*

All life comes from God, for with Him is "the fountain of life." *Psalms 36:9*. He is the Creator. Therefore He is the only one who can re-create. Whatever blessing of health and life any person enjoys, comes directly from God. "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither

shadow of turning." *James 1:16, 17.BEST November 1, 1893, par. 16*

Let us see, now, how the Lord can give to those who are obliged to stay at home and work, all the advantages that they could hope to gain by a trip abroad. How many there are who would choose the fields, and the cool waters. Well, those who know the Lord can say, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul." *Psalms 23:1-3*. He who knows this may have more real recreation, both for soul and body, than he who is lying in the cool meadows, but is ignorant of it.*BEST November 1, 1893, par. 17*

If we long for the mountains, or the ocean, we read, "Thy righteousness is like the great mountain; Thy judgments are a great deep; O Lord, Thou preservest man and beast." *Psalms 36:6*. And in his righteousness He will be to us "as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Do not the very words bring a sense of refreshment?*BEST November 1, 1893, par. 18*

On these sultry days memories of mountains streams of clear, sparkling, life-giving water haunt us and tantalise us until the heat seems almost unendurable. Now let us find something that is more substantial than a memory, and which satisfies. "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and Thou shalt make them drink of the river of thy pleasures. For with Thee is the fountain of life." *Psalms 36:7-9.BEST November 1, 1893, par. 19*

Of course it is refreshing. Recreation, new life, is what we want, and with God is the fountain of life. We may drink it in as we would drink from the mountain spring, and find far more real refreshment. He who is with God, therefore, finds the truest recreation.*BEST November 1, 1893, par. 20*

This is evident, further, from the fact that the memory of former draughts from the pure spring, just as it gushes cool and sparkling from the earth, serves rather to increase our present discomfort



than to allay our heat and thirst. It did not last. Even before we were home from our excursion we were vainly longing for more. Now listen to Jesus as He talks with the woman at the well of Samaria. It was a deep well, and the water was cool and good, but He said, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." *John 4:13, 14.* We can carry it with us continually.*BEST November 1, 1893, par. 21*

That water is "living water," and that is what we want. But how may we get it? Why, if you are taking it in now, if you receive these texts as the living words of the living God, spoken directly to you. Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." *John 6:63.* All this refreshment is to be found in the words that tell of it.*BEST November 1, 1893, par. 22*

Some one will say that this is imaginary. Not a bit of it. It is real. In the chapter just quoted from we have an example of the ability of Christ to give real recreation-the renewal of wasted energy. The day before several thousand people were in the hot and sultry desert, with nothing to eat, and Jesus fed them with bread, so that they were filled and refreshed. This He did, in order that they and we might know the real life that is in his Word.*BEST November 1, 1893, par. 23*

Take another instance. A nobleman's beloved son was lying at the point of death. His frame was wasted away, and his life was being burned up with fever. What was needed? Something to stop the fever,-something cooling. The man went to Jesus and asked Him to come and heal his son. Jesus said, "Go thy way; thy son liveth." "And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth." *John 4:46-53.**BEST November 1, 1893, par. 24*

Whoever believes that miracle, must know that the word of the Lord has cooling, refreshing, and healing properties. Nothing is so good in fever as cool water, both within and without. Many physicians have testified as to the value of water in fevers, and how the skillful application of it has reduced the temperature and saved the patient's life. But all this was accomplished by the word of Jesus, which is living water. Therefore we know that in His word we may find on the hottest day refreshment for the body. *BEST November 1, 1893, par. 25*

At another time Simon's wife's mother, "was taken with a great fever; and they besought Him for her. And He stood over her, and rebuked the fever; and it left her; and immediately she arose, and ministered unto them." *Luke 4:38, 39*. Many other instances might be mentioned, but these are sufficient to show the life-giving power of the word of the Lord. Now what the Lord wants us to do is to take His words for all that they are worth, and use them in our every-day life. *BEST November 1, 1893, par. 26*

That which we call nature is simply the ordinary working of God. The sunshine, the air, the dew and the rain, the great mountains, the broad ocean, the crystal springs, and the laughing mountain stream, all come from Him. They exist because of His word. When He speaks, they immediately appeared, because they are all in His word. Therefore we may find all the benefit of them in his word. *BEST November 1, 1893, par. 27*

Try it, and you will find that it is true. The words of the Lord are restful. They give peace. Without them, a person may fret himself into a fever on the coolest day, or in the deepest recesses of the mountains. With them in the heart, he may find the fever of his blood allayed even in the crowded city, on the hottest day. When you have learned that the words of the Lord are righteousness and life, and that we may drink them in as water, you can say with the psalmist:- *BEST November 1, 1893, par. 28*

"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I

rejoice.” *Psalm 63:5-7.BEST November 1, 1893, par. 29*

## December 1, 1893

“Move to Adjourn” The Bible Echo 8, 25.

E. J. Waggoner

“Resolved, that the Christian life is one of gloom.” Perhaps you do not remember having heard this resolution read anywhere, but we dare say you notice something about it that sounds familiar. Some one has presented that resolution to you, and asked you to endorse it. Can you say that you have never assented to it? It has been presented a great many times, not only to you, but to all who have any thoughts of living a Christian life; and its author has had a wonderful success in pulling it off for truth.*BEST December 1, 1893, par. 1*

This resolution is drawn up by the devil, the father of lies. He comes to you with a company of his imps, choosing some opportune time, and with a voice full of the semblance of a mournful reality; he repeats the words. “I move,” he says, “that the Christian life is a hard, toilsome, and gloomy one.” The motion is at once seconded by his imps, and you-you, it may be, give your assent. So it is moved, seconded, and carried unanimously that the Christian life is hard and cheerless and full of gloom. You are discouraged and tempted to give up, angels are made sad, and the devil and his imps rejoice.*BEST December 1, 1893, par. 2*

You know the wicked falsity of the whole proceeding. Your whole Christian experience, if it has been genuine, tells you so. Genuine Christian experience is based on belief in the promises of GOD. You know, if you have taken GOD at His word, that He “is a Sun and a shield”; that JESUS CHRIST is the “Sun of righteousness,” and “the bright and morning Star,” that rises upon you and dispels your night; that “the blessing of the Lord maketh rich, and He addeth no sorrow;” that “the fruits of the Spirit our love, joy, peace;” and that the psalmist spoke with no impropriety when he said, “Be glad in the LORD, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.” You know the peace, and joy, and satisfaction that comes into the heart from believing and trusting GOD. You know the brightness of the hope that is set before you,

that is always in sight to the eye of faith. Then do not allow Satan and his evil company to hold a meeting with you and pass a joint resolution on the gloominess of the Christian life. Keep these texts and others before your mind, and when the prince of darkness comes next time to discuss Christianity with you, and begins his old story of "I move that the Christian life is one of gloom," you say, "I move that we adjourn!" Angels will second that motion, and the devil and all his imps will have no power to prevent its being executed.*BEST December 1, 1893, par. 3*

## December 8, 1893

“Creative Power” The Bible Echo 8, 26.

E. J. Waggoner

Creative power is the distinguishing mark of Divinity. The Spirit of the LORD through the prophet Jeremiah describes the vanity of idols, and then continues: “But the LORD is the true GOD, He is the living GOD, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power. He hath established the world by his wisdom, and hath stretched out the heavens by his discretion.” The earth was made by his power, and established by his wisdom. But CHRIST is “the power of GOD, and the wisdom of GOD.” So here again we find CHRIST inseparably connected with creation as the Creator. Only as we acknowledge and worship CHRIST as the Creator, do we acknowledge his divinity. *BEST December 8, 1893, par. 1*

CHRIST is Redeemer by virtue of his power as Creator. We read that “we have redemption through his blood, even the forgiveness of sins,” because that “by Him were all things created.” If He were not Creator, He could not be Redeemer. This is shown in the statement of the apostle but the gospel is the power of GOD unto salvation, which statement is immediately followed by another to the effect that the power of GOD is seen by means of the things that have been made. When we consider the works of creation, and think of the power manifested in them, we are contemplating the power of redemption. *BEST December 8, 1893, par. 2*

There has been a great deal of idle speculation as to which is greater, redemption or creation. Many have thought that redemption is a greater work than creation. Such speculation is idle, because only infinite power could perform either work, and infinite power cannot be measured by human minds. But while we cannot measure the power, we can easily settle the question about which is a greater, because the Scriptures give us the reformation. Neither

is greater than the other, for both are the same. Redemption *is* creation. Redemption is the same power that was put forth in the beginning to create the world and all that is in it, now put forth to save men and the earth from the curse of sin.*BEST December 8, 1893, par. 3*

The Scriptures are very clear on this point. The Psalmist prayed, "Create in me a clean heart, O GOD, and renew a right spirit within me." The apostle says that "if any man be in CHRIST, he is a new creature," or a new creation. And again we read: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of GOD; not of works, lest any man should boast. For we are His workmanship, created in CHRIST JESUS unto good works, which GOD hath before ordained that we should walk in them."*BEST December 8, 1893, par. 4*

Compared with GOD, "man is less than nothing, and vanity." In him "dwelleth no good thing." But the same power that in the beginning made the earth from nothing, can take every one who is willing, and make of him that which is "to the praise and glory of His grace."*BEST December 8, 1893, par. 5*

The same word that created the earth also upholds it. We quote again the words concerning CHRIST: "For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." To consist means to hold together. Therefore all things on the earth, and the earth itself, owe their continued existence to Christ. So Paul declared on Mar's Hill, "In Him we live, and move, and have our being."*BEST December 8, 1893, par. 6*

This upholding is by his word. Thus: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when He had by Himself purged our sins, sat down on the

right hand of the majesty on high.” CHRIST is the divine Word; He is in the spoken word, and so, since all things hold together in Him, they are upheld by his powerful word.*BEST December 8, 1893, par. 7*

Read also the words written by the apostle Peter: “By the word of GOD the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” The same word that made the earth caused its overflow by a flood, brought it transformed from the waters, and still upholds it. That word, therefore, must indeed be substantial. It is more real and solid than the earth itself, even as the foundation of a thing must be more substantial than the thing. That word “liveth and abideth forever.” Therefore the one who trusts it will never be at a loss.*BEST December 8, 1893, par. 8*

There will come a time when “the earth shall reel to and fro like a drunkard, and shall be removed like a cottage;” when every island shall flee away, and “the mountains be carried into the midst of the sea.” But even in that awful time the Christian can say, “GOD is our refuge and strength, a very present help in trouble. Therefore will not we fear.”*BEST December 8, 1893, par. 9*



